

The Latter-Day Saints'

MILLENNIAL STAR.

WHO THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—REV. II. 7.

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SEPTEMBER 1, 1850.

Price One Penny.

MINUTES OF THE GENERAL CONFERENCE, HELD AT GREAT SALT LAKE CITY, DESERET, APRIL 6th, 1850.

Present of the First Presidency—Brigham Young, Heber C. Kimball, Willard Richards.

Patriarch—John Smith.

Of the Twelve Apostles—P. P. Pratt, G. A. Smith, E. T. Benson.

Presidency of the Seventies—Levi W. Hancock, Zera Pulsipher, Henry Herriman, A. P. Rockwood.

Presidency of the Stake—Daniel Spencer, David Fulmer, Willard Snow.

High Priests Quorum—John Young, R. Cahoon.

Presiding Bishop—Newel K. Whitney.

Clerk of Conference—Thomas Bullock.

The Conference was called to order by Elder David Fulmer. The choir sung a hymn. Prayer by Elder Fulmer, and singing.

Elder P. P. Pratt then arose to present the business of the day, and without any preliminaries, on motion, President Brigham Young was sustained as the first President of the Church of Jesus Christ of Latter-day Saints, by unanimous vote, and also Heber C. Kimball, as first, and Willard Richards, as second Counsellors to President Young.

Moved that John Smith be sustained as Patriarch of the whole Church; carried.

Moved that Orson Hyde be the President of the Quorum of the Twelve Apostles; carried; also P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, E. T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, as members of the same; carried.

Moved that Willard Richards, be sustained as Historian, and General Church Recorder; carried.

Moved that John Young, be sustained as the President of the High Priests' Quorum, also Reynolds Cahoon, and George B. Wallace as his Counsellors; carried.

Moved that Joseph Young, be sustained as the first President, Levi W. Hancock second, Henry Herriman third, Zera Pulsifer fourth, A. P. Rockwood, fifth, Benjamin L. Olapp sixth, and Jedediah M. Grant seventh, Presidents of all the Quorums of the Seventies; carried.

Moved that Daniel Spencer be sustained as the President of this stake of Zion, also David Fulmer and Willard Snow, as his Counsellors; carried.

Moved that Henry G. Sherwood be sustained as President of the High Council, and Eleazer Miller, John Kempton, Heman Hyde, Lewis Abott, W. W. Major, Levi Jackman, Elisha H. Groves, Ira Eldredge, John Vance, Edwin D. Wooley and Thomas Grover, members of said Council; carried.

Moved that Newel K. Whitney be sustained as the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints; carried.

On motion John Nebeker was sustained as President of the Elder's Quorum, also James H. Smith and Aaron Sceva his Counsellors.

On motion, Joseph Harker was sustained as President of the Priests' Quorum, also Simeon Howd and James A. Chesney, his Counsellors.

On motion, McGee Harris was sustained as President of the Teachers' Quorum also John Vance and Reuben Perkins his Counsellors.

On motion, William C. Smithson was sustained as President of the Deacons' Quorum, also Gehiel Mc. Connell and Gilburd Summe his Counsellors.

Elder Pratt remarked that all are in duty bound, in covenant before God, to sustain these several men in their offices, and those who refuse to support them will be found breaking their covenants.

President Heber C. Kimball preached a long and faithful discourse on the present situation of the Saints, comparing it with our former persecutions, drivings, sickness, and poverty; he exhorted the Saints to faithfulness, and to be obedient to the counsel of these men, whom we have this day covenanted to obey; warned them of the danger of falling into the ways of the world, worshipping the God of Mammon, and forsaking the God of their salvation; exhorted them to faithfulness over our mortal bodies, that we may be rewarded with immortal bodies in the world to come, and expressed himself decidedly, that every individual may travel faster than they now do, if they will be obedient to what they are told, and concluded by blessing the people, that peace might rest in their hearts for ever and ever. Amen.

The choir sung a hymn—Benediction by Elder Benson.

Half-past one o'Clock, p. m.—Conference assembled and called to order by Daniel Spencer, choir sung a hymn. Prayer by Elder Orson Spencer, and singing.

Elder Parley P. Pratt, arose and occupied nearly two hours in bringing to the notice of the Saints many scenes he had passed through, on the first establishment of this church on the earth, and several visible manifestations of the Providence of God in the various movements of this Church for the past twenty years, and of the manner in which they have been sustained. Enquired for what purpose is this advancement of knowledge, to qualify the Saints for the great and marvellous work—the restoration of the whole house of Israel—and showed examples, from among the Jews and Lamanites. He showed clearly that the scriptures had done him a great deal of good, and when he read them he wished to emulate the examples of Joseph, David, and Sampson. He rejoiced in reading the doctrines, and teachings of our Lord Jesus Christ, and completely refuted the doctrines as taught by Moses Martin, that the five senses were the counsellors of man. He said the great book of Nature has been open in all its sublime grandeur to the Utes, Shoshones, and other Indians, and they had the five senses to lead them; compared their low situation with those who were cleanly and industrious, and who believe in the divine oracles of God; he exhorted the Saints to teach their children faith in the Lord Jesus Christ, repentance towards God, that they might be prepared to be baptized when eight years old; and exhorted them to meet often, and partake of the emblems of the broken body and shed blood of our Lord and Saviour.

Many persons are very anxious to hear preaching about the resurrection. He said he had not the keys of the resurrection, but he knew what was written about it, as he had been searching diligently for the last twenty years, and as he now sees more light upon it he argued he saw through a glass dimly, but twenty years hence he might have more light upon the subject. Some persons have the idea, that when a Saint of God dies, when he rises from the dead he will go among the Gods, and do as they do—but, said he, I have not the idea that a man goes straight into celestial glory, but that he will come on the earth and improve in the things of God, until he is perfected. He enquired what was the meaning of that scripture, which saith, they are sown a mortal, but raised a spiritual body? They are natural, because they die, and it is right to call them spiritual, because they are quickened by the spirit of God; they are temporal, because they belong to things that are temporal; it is time, because the earth has not passed away. When the earth

is purified time will be no more; what we call the end of time is the winding up scene of this earth; it is made new, and eternity commences; the earth passes away and becomes celestialized. It is one thing to remove the curse from earth, and another to purify it; and there is a great difference in being free from death, pain, and misery; and being restored to the glory and splendor of youth. He exhorted the faithful Saints to read their patriarchal blessings, claim the promises therein, and add all the good things they can think of, and that is not all they will have; for Jesus has promised, that whosoever forsakes father, mother, wife, or children, lands or possessions, for his sake, shall receive in this time an hundred fold, and in the worlds to come life eternal. He said that death and resurrection was like going to sleep at night and waking up in the morning. This opens, that scripture, which says, "I created all things: first, spiritual, then temporal. Again, first, temporal, then spiritual; for, to myself, my work has no beginning or ending." We were firstly, spiritual, then fell under the curse; then take a higher temporal degree, and finally a higher spiritual degree. I would like to rise and see things improve, see those mountains levelled, those barren sage plains turn out their pools of water, and all the swords, spears, and gun-barrels gathered into the blacksmith's shop, and made into implements to till the earth; have one thousand years of peace, gather up my poor scattered children, cheer up the hearts of the widow and the fatherless, and say, here is your hundred fold that you have suffered for the gospel's sake, when you were in the latter day on the earth. Not having seen these things twenty years ago, shows me, that I now only see through a glass dimly; but if I had a voice like a trumpet, I would say, repent and prepare for the great restitution of all Israel. Amen.

Choir sung, "Come let us anew."

President Young requested all the High Priests and Elders to meet in the Bowerly at five o'clock, P. M., to transact some business with Samuel Russell and Moses Martin.

Half-past five o'clock p. m.—The Elders met, and were called to order by Elder Pratt. After singing a hymn, and prayer by Elder Carter, President Young called for Samuel Russell to come to the stand and explain some remarks he had made in regard to his faith in the gospel of salvation, when

Russell said, "There may be some points of Mormonism I believe; but as for believing in the principle of Revelation, as the Latter-day Saints do, *I do not*. I believe that Joseph Smith was as great a prophet as ever was on the earth, but I have no confidence in the Bible, or the Book of Mormon, or the Book of Revelations as being revelations from the Almighty. I may have made light of the Holy Ghost. I have asked what was the Holy Ghost? and said that the only time the Holy Ghost was ever seen, was in the form of a pigeon, and it might be that I did ask if that was good to eat? Gentlemen, I have spoken my sentiments. The brethren have all used me like gentlemen; I might have withdrawn, but did not think it would do any good."

Levi W. Hancock arose and said, I do know that Russell once enjoyed the spirit of God, and he has felt that this was the Church of God. I believe that the man has not prayed, but has been negligent, or he would know that Joseph was a prophet of God, and that Brigham Young is the prophet now. I move that Samuel Russell be cut off from the Church of Jesus Christ of Latter-day Saints. Seconded by A. P. Rockwood, and carried unanimously.

President B. Young, after some preliminaries said, Mr. Russell has tasted the good word of God, and the powers of the world to come, and now to forsake that God who has sustained him, and offered him eternal life, and now to turn away from God and make light of those things, is detestable to my feelings. (Turning to him, he said,) inasmuch as we have severed this branch from the tree, I say unto you, Samuel Russell, in the name of the Lord Jesus Christ of Nazareth, you shall feel the heavy hand of God; I deliver you over into the hands of Satan. You have covenanted to serve your God; as you now forsake him, you shall feel the wrath of God, and shall know there is revelation, and if it does not burn you up, you will wish it would.

I now call up the case of Moses Martin—when he came into the Valley a year

ago last fall, he had not the spirit of the Lord with him that I could perceive; nothing was said to him, or about him, till last summer, when the presidents of the seventies called him in question; they examined his feelings, and I know that he lied in the name of the Lord: I said he was a wicked man: *As is*. I can prove he is guilty of adultery, and the Doctrine and Covenants says, a man who commits adultery and does not speedily repent, will lose the spirit of the Lord, and will deny the faith; I would not sustain him were he my own father or brother. A year ago I asked him in council, brother Moses, I ask you in the name of the Lord, did you keep yourself virtuous and pure, until you returned to your family? After about five minutes hesitation and conversation he said, yes. He lied and that too in the name of the Lord. He is a liar, and I know it; he has always been like a wild bull in the net. I am on hand to prove him guilty of adultery.

President H. C. Kimball moved that Moses Martin be cut off from the Church of Jesus Christ of Latter-day Saints, for his wickedness; carried unanimously.

President Young said, there were many going to the mines; he would rather they would stay here and raise grain, and not run after the God of this world—when I see some of the brethren going away, I feel like a mother seeing her darling child in the midst of the ocean, or in the roaring flames. He then requested the mechanics to commence working their labour tithing, and enquired what rate their wages should be; and appointed a meeting of all the mechanics, for the purpose of deciding what should be the standard of wages the coming season. As I came here this morning—I said to my teams, rest—to my family, rest, while I go up to worship the Lord in this comfortable tabernacle, and get the warming influence of his Holy Spirit, that we may be prepared to go to the nations of the earth and build up the kingdom of our God. If you all felt as I do, you would want to come here, but not hurry to go away again. Let us spend a few days and worship—the heavens are full of days and we have nothing to do but to enjoy them.

Benediction by John Murdock, when the congregation dispersed.

Sunday, April 7th, 1850.—Conference convened at ten, a.m., called to order by G. A. Smith.

Choir sung a hymn. Prayer by Elder Benson, and singing. The house was very crowded.

Elder Kimball said, he hoped the brethren would begin to find out the inconvenience of building such small houses, and hoped the brethren would build larger, so as to accommodate all who came.

Elder George A. Smith requested the prayers of the Saints, as he did not expect to preach when he came here this morning. The intelligence we receive directly from our Heavenly Father, in answer to prayer, is calculated to guide, direct, and lead us in the path that we have undertaken to travel. He compared the present improvement in this valley, to the time when he first entered it as a pioneer, when it was inhabited with innumerable hosts of large black crickets, and a few half-starved Indians. It appeared to him a miracle. Ancient history has no parallel to such an undertaking as we have accomplished, and it is something more than human nature alone could accomplish. God has guided us, and sustained and guarded us to the present time; and we are now in more prosperous circumstances than ever we were. It is in accordance with the revelations of Our Saviour Jesus Christ, through the prophet Joseph Smith, that his Saints should be tried in all things. This people has been driven from the State of New York, next from Jackson county, then from Clay. The same persecution drove us from Ohio, and the exterminating order of Governor Boggs drove us from Missouri. We left that State willingly, because we were obliged to, and we had the privilege of settling down in the most sickly, deathly, swamps of Illinois, at Nauvoo. The Gentiles rejoiced, for they thought it would surely kill off the Saints; but when we had drained the swamps and made it healthy, we must be driven from our improvements, and in as miraculous a manner as the children of Israel were delivered from Pharaoh, were we led to this place. When a ship is at sea, running without the danger of shoals, rocks, or shallows, she can ride a boisterous sea in safety—the captain and officers all feel contented, but if a sudden squall rises and takes her in the bows, it would very likely dismast the vessel or sink her. We have rode through a sea of poverty,

sickness, disease, and death; but the storm has aways been in our rear, and we could sail through it safely; but here there is danger from a heavy head wind. One of my personal friends, Samuel Russell, came to this stand yesterday, and pronounced himself an unbeliever in the revelations of God, we are now in a situation to be tried by a heavy head wind, and it may dismast some part of the vessel. While we were at school, in Kirtland, it was the desire of every elder to qualify himself to be a messenger of peace to all nations, kingdoms, tongues, and people, until the Lord should say it is enough. We have had but little time to preach since then, having been continually broken up and driven about from place to place, as vagabonds on the earth, which has made us look out a place where we could make our families comfortable for a season. Some of those elders now want to make themselves rich; but I do not want to see any man having the Holy Spirit, have his heart set on farms, cattle, or gold. I say, just as soon as by the blessing of the Almighty, and the blessing of my brethren, I can provide a reasonable means of subsistence for my family, I am ready, and my heart beats high to go and bear this gospel to some people who never heard it, where the gospel never was preached, and where they are in darkness altogether; then I am on hand, and I trust in the Almighty that I may fulfil the work which God requires at my hands. Elders of Israel, and Saints of God, should always consider what they are about; never do a thing that the spirit of truth suggests is not right. Moses Martin was yesterday disfellowshipped, and I will warrant that when he put forth his hand to do evil, the still small voice cried out, "Moses, that is not right." Never do a thing that you are convinced is not right. Every elder must retain his integrity before the Lord, or he will be damned. Remember the words of the Saviour: "seek first the kingdom of God and his righteousness, and all things shall be added unto you." Consider all that we have and are, is at the service of the Almighty; and all that we do to his glory and in his name, and everything we put our hands to will prosper. But if we conclude we have suffered enough, and laboured enough, and stick stakes as apostates do, that they will go thus far and no farther, they will go down swiftly to destruction and be eternally ruined. I desire to bear testimony to the truth of this work. This people have got to be cultivated until they are governed by the will of the Almighty. And the church of Jesus Christ of Latter-day Saints, organized twenty years ago yesterday, is the only true church, and the only possible way of salvation, and I know it. If a man sacrifices his own talents to his own corruption, he seals himself up to ruin. This is the only church that will lead you to celestial glory—I know it is so. Joseph has died for it, Hyrum, David, and many others died for it. I know it is the truth. I desire my brethren to treasure these remarks, for I know they are true. And may the Lord God of Hosts preserve us all until we arrive in the celestial kingdom of God, which is my prayer. Even so. Amen.

Moved, that George Pitkin, Alvarus Hanks, Thomas Tomkins, Julian Moses, and Joseph Buzby, go to the Society Islands, to the assistance of Addison Pratt, and preach the gospel—carried.

Moved, that Robert Campbell, John O. Angus, and James Works go to England and preach the gospel, under the direction of the Presidency there—carried.

Moved, that Hyrum Clark and William D. Huntington, go to California, to assist Amasa Lyman and Charles C. Rich.

Moved, that Jesse Molan go to the States on a mission—carried.

Benediction by Daniel Spencer.

(To be Continued.)

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(Continued from page 228.)

I shall now turn to the late discoveries in America, by Stephens and others, and also to the traditions of the Indians themselves, as corroborative evidence of the truth of what has been already advanced, and of other things contained in the Book of Mormon.

The following is from a work on the origin of the American Indians, by C. Colton, published by him in London, in the year 1833:—"They assert that a book was once in the possession of their ancestors, and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events, that he controlled nature in their favour; that angels once talked with them; that all the Indian tribes descended from one man, who had twelve sons; that this man was a notable and renowned prince, having great dominions; and that the Indians, his posterity, will yet recover the same dominion and influence; they believe by tradition, that the spirit of prophecy and miraculous interposition once enjoyed by their ancestors will yet be restored to them, and that they shall yet recover the book, all of which has been so long lost."

Here then is Ephraim at the utmost bounds of the everlasting hills, where his seed has become a multitude of nations; here shut out for ages from the rest of mankind, he has been as a wild ass, alone by himself; and here God has revealed unto him the great things of his law, "but they have been counted as a strange thing."

How beautiful and plain the prophecies of the Bible are, and how exactly fulfilled, if we believe in the Book of Mormon; and how dark and mysterious must many of them for ever be to those who reject it. If it takes two witnesses to establish a thing, then here we have them, the one giving the prophecies, and the other their fulfilment.

Before the coming forth of the Book of Mormon, the American Indians were looked upon by men in general, with the exception of a very few writers, to be a race of savages, who being shut out from the rest of the civilised world, had continued from age to age without a knowledge of the arts and sciences, without any means of transmitting to posterity their history as a people except by tradition, and therefore when the Book of Mormon was first published, declaring that the American Indians were a remnant of Israel, of the seed of Joseph; that they had once been a civilised people; that the arts and sciences had flourished among them; that they once had a knowledge of the true and living God; that they had built great and mighty cities, and even gave the location where some of these cities once stood; that they used to engrave their records on plates of gold or brass, and thus hand down their history to posterity, and that the language they used in writing was called by them the reformed Egyptian, and known to no other people; the wise men laughed at these absurdities, as they called them, and wondered that any could be found foolish enough to believe them. But time rolls on, and at length Mr. Stephens astonishes the world by publishing his discoveries of the ruins of large and mighty cities, magnificent temples, and statues, covered with hieroglyphics; some of them found on the very location pointed out years before in the Book of Mormon as the place where great and mighty cities once stood. Hear the remarks of Mr. Stephens, on viewing the ruins of Copan, "We sat down on the very edge of the wall, and I strove in vain to penetrate the mystery by which we were surrounded. Who were the people who built the city? In the ruins of Egypt, even in the long lost Petra, the stranger knows the story of the people whose vestiges are around him. America, says historians, was peopled by savages, but savages never reared these structures—savages never carved these stones. We asked the Indians who made them, and their dull answer was, *Quien sabe*, (who knows)? There were no associations connected with the place, none of those stirring recollections which hallow Rome, Athens, and 'the world's great mistress on the Egyptian plain.' But architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest, orators, warriors, and statesmen, beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge, are silent on this theme, the city was desolate." How fitly does the words of Isaiah in his 29th chapter apply to them, "And thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust." The history of that people lies inscribed on these fallen ruins; it speaks to men from the ground, and whispers from the dust, but none can understand it till the sealed book comes forth, to declare their origin, their history, and their fall.

The Book of Mormon is the history of that people. In the second European edition, which is the one I will use on this occasion, page 515, we are told that the ancient inhabitants of America used to engrave their records on plates, and that the language they used in doing so was called by them the reformed Egyptian, and that it was known to no other people.

Let us now look at the testimony of some recent discoveries, corroborative of these two things; first, then for proof that the ancient inhabitants of America did engrave their records on plates. Read the following testimony of the discovery of other plates by people not one of whom belonged to the church of Latter-day Saints, about sixteen years after those discovered by Joseph Smith.

“To the editor of the *Times and Seasons*.—We, citizens of Kinderhook, whose names are annexed, do certify and declare, that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. M. Wiley took from said mound six brass plates of a bell shape, covered with ancient characters, the plates were very much oxidated, the bands and rings on said plates mouldered into dust on a slight pressure. The above described plates we have handed to Mr. Sharp, for the purpose of having them taken to Nauvoo.

“Robert Wiley,

G. W. F. Ward,

Fayette Grubb,

“George Dickenson,

J. R. Sharp,

W. P. Harris,

“W. Longnecker,

Ira S. Curtis,

W. Fugate.”

The *Quincy Whig*, after recording this discovery, remarks, “The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet, and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living.”

Again, we find their ancient monuments covered with hieroglyphics. Is it then an unreasonable thing to believe that a people who could engrave their history on their monuments, would do the same on plates of gold or brass, seeing the discoveries made, show us they knew the use of the various metals with which the country abounds? certainly not; the unreasonableness would lie in believing the contrary; thus we see that subsequent discoveries have corroborated this part of the testimony of the Book of Mormon.

Again, the language they used in engraving was said to be the Egyptian, altered by them, and called the reformed Egyptian, and that no other people knew it. I well remember some ten years ago the Rev. C. J. Kennedy, in Scotland, using this as one of his strongest arguments to prove the Book of Mormon false, that it was said to have been engraved in Egyptian characters, but recent discoveries have proved this would-be wise man wrong.

I take the following from the *Edinburgh Evening Courant*, of October 16th, 1848, in an article on the discoveries in America, the writer says:—“We shall here simply remark, that whoever looks at the able drawings in Stephens’s book on Central America, will perceive them to be covered with Egyptian hieroglyphics and Hamyaratic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and lineaments are those of superior Asiatic nations.”

Again, we see the testimony of the Book of Mormon is true, for men are forced to own these hieroglyphics are Egyptian, yet still no man can read them.

No, their language is lost, their cities are desolate,—their prophets—their rulers—their seers, are gone, and the vision, the history of all is a sealed book, the words of which are delivered to the learned, but he cannot read them; he saith it is sealed, and the book is delivered to the unlearned, saying, read this, I pray thee, but he saith I am not learned, wherefore the Lord had to do a marvellous work and a wonder in making the unlearned to understand and read the words of the book, and thus made the wisdom of the wise to perish, and the understanding of the prudent to be hid. How beautifully does the testimony of the Bible, Book of Mormon, and discoveries now making agree together.

I shall now take a look at some other things recorded in the Book of Mormon. In page 46 we are told that the ancient inhabitants of America were acquainted with the writings of Moses and the prophets, for Nephi says:—“And I did read

many things unto them, which were written in the Book of Moses, but that I might more fully persuade them to believe in the Lord their Redeemer, I did read unto them that which is written by the prophet Isaiah: "these writings we are told in the 11th page were taken with them from the land of Jerusalem, and contained the five Books of Moses, and the writings of the prophets, till the days of Zedekiah. Compare this with the following. Mr. C. Colton in the work already referred to, speaking of their sacrifices, says:—"On certain occasions the victim must not only be white, but a single coloured hair, or a blemish of any sort would be sufficient to condemn it." He also says that while they sing and dance around the sacrifice, the Hebrew sacred name of Je-ho-vah can be plainly distinguished, and they have also the Hebrew A-la-heem, in substantial forms, applicable to the Great Spirit, and in their sacred songs Ha-le-lu-jah is often heard as perfectly as in any Christian choir; they have also a sacred vessel or Ark of the Covenant, which is employed on some occasions, and is regarded with the most religious veneration.

—In the discourse of M. M. Noah on the evidences of the American Indians being descendants of the lost ten tribes of Israel, published in New York, in 1837, we find him quoting among others the following authors. Mr. Adair, who after giving a number of Hebrew words in use among them, says:—"The Indians have their prophets, and high priests, the same as the Jews had, not hastily selected, but chosen with caution from the most wise and discreet, and they ordain their high priests by anointing, and have a most holy place in their sanctuaries like the Holy of Holies in the temple. The Archimagus or high priest wears, in resemblance to the ancient breastplate, a white conch shell, ornamented so as to resemble the precious stones in the Urim, and instead of the golden plate worn by the Levite on his forehead, the Indian binds his brow with a wreath of swans feathers, and wears a tuft of white feathers which he calls *Yatira*. The Indians have their Ark, which they invariably carry to battle with them, well guarded. It is also worthy of notice that they never place the Ark on the ground,—on hilly ground, where large stones are plenty, they rest it thereon, but on level prairies, on short logs, on which they also seat themselves." This statement of Mr. Adair in relation to the Ark is corroborated by several travellers. Major Long, a more recent traveller, in his expedition to the Rocky Mountains, says in relation to the Ark, "It is placed upon a stand, and is never suffered to touch the ground. Tradition informs them that curiosity induced three different persons to examine the mysterious shell, who were immediately punished for their profanation with constant blindness." This, then, is corroborative testimony that the Indians were acquainted with the law of Moses, and to show that they had also some knowledge of the New Testament, I quote the following from a work printed in London 200 years ago, by one Matthew Oosterden, entitled *Christianographie*—"It seemeth that the Americans had some knowledge of Christ before the coming of the Spaniards. Francis Lopez de Comora writes, that the people there honoured the cross. I read also in Postel that a certain Quezel Covatsian, clothed with a white garment, covered with red crosses, preached the fear of one God, and that there should be a retribution of everlasting punishment and reward after this life."

—Gomora in his history of the Indians, describing the conference of Nicaragua with Gil Goncales, introduces this chief as putting a variety of questions to the Spaniards. He inquired if the Christians were acquainted with the great deluge which had swallowed up the earth, men, and animals? Whether the earth was to be revolutionized or the firmament to remove, what was the honour due to the triune God, where souls go after death, and what would be their occupation?

The next thing I shall notice is that the Book of Mormon gives an account of the two distinct races of people who inhabited the American continent; the first a people who came from the Tower of Babel, and the other a part of the seed of Jacob, who came from Jerusalem, in the days of Zedekiah, king of Judah. M. Noah, in his discourse on the origin of the American Indians, after endeavouring to prove the present Indians descendants of Israel, declares that some of the ancient ruins found there must be the work of another people, he says:—"But who were the Tultequans and Azeteques, the founders of this empire in America? Who built the Pyramids of Cholula and city of Palenque? Not

the Jews. Here we have a most singular diversion from the path on which we originally set out, (that was to prove the Indians Israelites); another most extraordinary discovery, marked too by events no less extraordinary than amazing." Here, again, the testimony of the Book of Mormon is corroborated.

In the Book of Mormon, from page 503 to 509, we have an account of a wicked and idolatrous race, who sacrificed women and children unto their idols, and of the destruction by them of a nation, *en masse*, from the earth by war.

In corroboration of this I will give an extract from the *New York Sun*, of June 8th, 1848. "Yucatan is the grave of a great nation, that has mysteriously passed away, and left behind no history. Every forest embosoms the remains of vast temples, sculptured over with the symbols of a lost creed, and noble cities whose stately palaces and causeways attest in their mournful abandonment the colossal grandeur of their builders; they are the gigantic tombs of an illustrious race; but they bear neither name nor epitaph; the conscience stricken awe with which the Indian avoids them, as he relates the confused tradition of a whole people extinguished in blood and fire by his forefathers, a ferocious and cannibal race, delighting in human sacrifices, are all that even conjecture can say of the manner in which the ancient occupants of Yucatan were blotted, *en masse*, from the page of existence."

In the Book of Mormon, page 501, we find that the place where the cities stood, and where this people were exterminated, is said to be the narrow pass that led to the land southward, (or that divides North and South America); now look to your maps and you will there find Yucatan where the ruins of these cities still are found, and where according to this extract from the *New York Sun*, Indian tradition still confirms the truth of the Book of Mormon, on the 346th page of the Book of Mormon, we find an account of their manner of fortifying their cities. "And it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites, for he caused that they should commence digging up heaps of earth, round about all the cities throughout all the land possessed by the Nephites." By reading the next page, you will find that the cities here spoken of as being thus fortified, were in North America.

I shall now give an extract from a work on American antiquities, by Josiah Priest, who, in speaking of these mounds, quotes the testimony of Mr. Breckenridge, who says, "These tumuli, as well as the fortifications, are to be found at the junction of all the rivers along the Mississippi, in the most eligible positions for towns, and in the most extensive bodies of fertile land; their number exceeds, perhaps, three thousand; the smallest not less than twenty feet in height, and three hundred in circumference." At the base, he says, further, "I am perfectly satisfied that cities similar to those of ancient Mexico, of several hundred thousand, have existed in this western country." Thus, another part of the Book of Mormon is corroborated.

In page 141, of the Book of Mormon, we read of a portion of the Nephites, (who were white), leaving their brethren, and going away by themselves, so that they were not destroyed, when the rest fell by the hands of the red men, the Lamanites.

In an extract from the *American Sun*, of November 26, 1846, we are told that a work has been recently published, in which there is a full account of a race of white savages, called Munchees, who are said to be actually in existence, in a valley among the Sierra los Mimbros. Here, again, it is confirmed. The reader will perceive that a great number of these discoveries have been made and published after the Book of Mormon was in print; and every discovery that is made is another proof of its truth; and not one discovery has been made that contradicts a single statement that it contains; it agrees with them; it agrees with tradition; it agrees with reason; it agrees with the Bible; its prophecies are fulfilling; its doctrines are pure; and thousands can testify that the Book of Mormon is true.

For the benefit of the Saints, I may say, that they will find many of the foregoing extracts more fully given in some of the former volumes of the *MILLENNIAL STAR*.

(To be continued.)

The Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1850.

NOTICE TO INTENDING EMIGRANTS.—Many persons in sending their names and deposits to secure berths, give us an unnecessary amount of trouble, and we are sure when our brethren consider the daily increase of our labours, and duties towards the church, they will, for the future, endeavour to supply us with the required information as correctly, and in as concise a manner as possible. The items we require are as follows:—The christian and surnames at full length, not forgetting these of infants, the age of each person, the occupation of all male passengers; the place where born; for instance, if born in England, say English, and so with whatever country they may have been born in. Again, many write to us and forget to give their address, consequently their letters remain unanswered. Others write soliciting information upon emigration, and give their address; but if they have occasion to write a second time they omit to give it, and we are left to guess it unless their former letter has been preserved, and, even then, it gives unnecessary trouble. Therefore let every person give his address every time he writes to this office, even if he have occasion to do so a dozen times in the week, for among the thousands of persons communicating with us we cannot be expected to remember the address of our correspondents, nor to overhaul several hundred letters to find it. Persons writing to us for information upon any subject should enclose a postage stamp to secure an answer.

The following amount of provisions is allowed to every passenger sailing in our vessels to New Orleans, and half the amount to children under 14 years and over 1 year old.

FOR THE VOYAGE.

25lbs. Biscuit,
10lbs. Wheaten Flour,
20lbs. Rice,
50lbs. Oatmeal,
10lbs. Pork,
5lbs. Sugar,

5lbs. Molasses, or Treacle,
1½lb. Tea,
3lbs. Butter,
2lbs. Cheese,
1 Pint Vinegar,
3 Quarts Pure Water daily.

This will be about sufficient for the passengers. If, however they should want more, or a greater variety, they can supply themselves therewith.

Passengers must furnish their own beds, cooking utensils, and provision boxes. If they have beds, they will do; but if not, they can purchase straw ones when they arrive in Liverpool for a few shillings, which will answer well enough for a sea voyage. Tin-ware may also be purchased in this town for a few shillings, sufficient for the purpose.

A committee of three is appointed upon all our vessels to preserve good order and cleanliness during the voyage—a thing essentially necessary to the comfort, health, and general well-being of the Saints while crossing the great deep.

ELDER LORENZO SNOW.—When last heard from, Elder Snow was in the city of Genoa, in good health and spirits. Elders Stenhouse and Toronto were in the valleys of Piedmont among the descendants of the Waldenses whom they describe as a warm-hearted people, whose minds are, apparently, open to the truth. Elder Snow designed following these brethren into that beautiful country, to aid them and direct their labours among that interesting people. Notwithstanding the austere bigotry and fierce intolerance of the priests and rulers of that sunny clime,

we anticipate a great work being done in that region in many thousands being brought to the knowledge of the truth through the indefatigable labours of these faithful servants of God. That such may be the case *let all the Saints pray.*

APPOINTMENTS.—As Elder Alfred Cordon, president of the Warwickshire conference, is intending, in this present season, to return to his family at Council Bluffs, it is our desire that he return by way of New York, between the 15th and 25th of this present month. We hope that the conference over which he has so ably presided will contribute £60 or £70 to assist him, not only to the bosom of his family, but to the vallies of the mountains. If circumstances should prevent the branches from raising the sum immediately, they can loan it from some one or more in the conference, and become responsible for the same to be paid in a few months hence, in so doing they will bless Brother Cordon and his family, and the Lord will bless them in return.

Elder Eli B. Kelsey will succeed Elder Cordon, in the presidency of the Warwickshire conference. Brother Kelsey is a man of experience and ability. He has, for a few months past, ably conducted the Editorial department of the *STAR* to our entire satisfaction, and, as we humbly trust, to the satisfaction and edification of our numerous readers. Let the Saints, over whom he shall preside, uphold and sustain him, and hearken diligently to his counsel, and they will prosper.

Elder William L. Outler, who has laboured, with success, in several conferences, has the privilege of returning, immediately, to America, as his health is much impaired by this climate. We hope the Saints in the Birmingham conference will gladden the heart of Elder Outler by their liberality. If Brother Outler could go by our first ship in September it would be a great blessing to him.

Elder George D. Watt will return to America this season, according to the request of the First Presidency, as will be seen in their General Epistle. Brother Watt has laboured in this country for several years, and has been a blessing among the Saints in many conferences; his labours are now required in the Valley. Let the Saints in the Bradford and Preston conferences send him and his family to the mountains, and they shall in no wise lose their reward.

Elder Wm. Speakman, President of the Newcastle-upon-Tyne Conference, in consequence of ill health, is permitted, according to his desire, to emigrate to America. Elder John S. Higbee will succeed in the presidency of that conference.

Elder Lorrin Babbitt, President of Lincolnshire Conference, will return to America this fall. He has our sanction and blessing in so doing.

IMPORTANT COUNSEL.—The presidents of conferences throughout Great Britain, are particularly requested to refer to the counsel given in the *STAR*, on page 248, vol. xi., under the head of **MECHANICS WANTED AT THE GREAT SALT LAKE**; and then ask themselves the question—Has this counsel been attended to? Have all the good mechanics among the Saints been searched out? Have their circumstances been enquired into? Have you counselled these of them who are able to emigrate forthwith to the Valley? Have you counselled those Saints who have means to spare, to help mechanics to emigrate in preference to all others? Again we refer you to a clause in our Epistle, published nearly one year ago (p. 297, vol. ii). Has the instruction there been carried out? We think not; for we find some of the more wealthy of the Saints paying the passage of poor families who are not their relatives, neither are they mechanics. Now this is wrong. Mechanics, such as have been named, and such as shall be approved of by the presidents of confer-

ences, must be emigrated first, instead of poor widows and orphans. Such mechanics are wanted immediately before the "Perpetual Emigration Fund" will be able to send them. The Saints are required to contribute to this fund for the emigration of the poor, under the direction of the First Presidency, instead of themselves helping off families in direct violation of counsel. Let all the Saints understand this and not forget it.

Let the president of each conference obtain the name and age of every ingenious mechanic or artizan in his conference that is most wanted in our new colony; together with the names and ages of the family of each, and the amount of property that each possesses, and report the same to this office as soon as circumstances will permit.

GENERAL CONFERENCE.—A General Conference of the Church of Jesus Christ of Latter-day Saints, will be held at the Carpenter's Hall, Manchester, commencing at 10 o'clock, on Saturday and Sunday, the 5th and 6th of October. The Elders will not be required to give the representations of Conferences, as the general statistics will be learned through our tabular reports published half-yearly in the *STAR*.

THE Birmingham quarterly Conference will be held in Livery Street Chapel, on Sunday the 15th of September, 1850; and Tea Party on the 16th.

LETTERS TO THE EDITOR.

Rue de Tournon, No. 7, Paris, July 21, 1850.

Dear Sir,—As I thought it might be interesting to the readers of the "*STAR*," to see an account of our proceedings here, I take up my pen, with pleasure, to communicate unto you our position, prospects, &c.

Brother Bolton, Brother Howell, and myself, arrived at Boulogne on Tuesday, June 18th; we took lodgings in a room in Rue de la Lampe, No. 15, where we were comparatively comfortably situated.

Our first object was to call upon his honor the Mayor, to find out our privileges, and to ascertain whether we could have an opportunity to preach publicly, or not. Monsieur le Maire received us very courteously, and wished to know if we had any papers; I shewed him a letter I had from the Governor of Deseret, and signed by the Secretary of State, he told me that was sufficient. I gave him to understand that we wished to preach the Gospel, that we had no political object in view, but simply came as Ministers of the Gospel; that our principles taught us to uphold all laws, government, and authority wherever our lots might be cast; that we wished to be acquainted with the laws and usages of this country, in order that we might not infringe upon them, and had called upon him as chief officer of the town, for information. He told me that if we preached in a consecrated church nothing more would be requisite; but that if we preached in another hall that it would be necessary to address a note to him, specifying our intentions, and the doctrines we should preach, and mentioning the hall and our residence, and that he would give us the necessary liberty. I thanked him for the information. I find that it is necessary for the Mayor to confer with the Prefect of Police about any public meeting of this kind, that if a person was to hold a public meeting, or even advertise for one without this liberty, they would be in danger of being taken up, and imprisoned, or expelled the country. Rather a laughable circumstance occurred while I was conversing with Monsieur le Maire. I had at first Brother Bolton to interpret; but he told me to address him in English, which he spoke imperfectly. I of course noticed his imperfect English, and before I was aware, was answering in French, "oui, Monsieur," &c. Thus he was trying to accommodate me in English, and I him in French.

Brother Pack arrived on the 26th June. Soon after his arrival we went on to

the sea shore towards evening, and, separated from the world, called upon God for his assistance, and I offered up the following prayer:—

PRAYER.

O Lord God, our Heavenly Father, we thy servants, at this time, bow ourselves before Thee, and for want of a better place on the sea shore, in the shade of night, unnoticed by the children of this world, we call upon Thee, for thou art our Father, and thy mercy has been extended to us. Thou saidest unto some of us that are here, by the mouth of thy servants, while we were in the Valley of the far distant west, to leave our homes, and come to this place to preach the Gospel.

Thus far, O Father, we have obeyed thy word, and we are here according to thy command. Thou hast brought us here in safety, while travelling over mountains, deserts, plains, oceans, and seas. Thou hast preserved us from plague, pestilence, shipwreck, and the sword. Our lives have been precious in thy sight, and we are found here as monuments of thy mercy. There are also others here, our Brother Howell, who has been here before, and our Brothers from the city of London, who have also left their friends, to labor in thy vineyard. And, Holy Father, we ask Thee, in the name of thy Son Jesus Christ, to give unto us wisdom to lay before this people the principles of eternal truth; for we have come to unlock the door of salvation to this mighty nation, and we ask thee, O Lord, to aid us in our enterprise, and to help us to fulfil the callings that devolve upon us, in a manner that shall bring glory to thy name, do honor to ourselves, and lead many to a knowledge of the truth; that thousands in this land may rejoice in the fulness of the blessings of the Gospel of peace. And we pray thee, O Father, so to dispose the hearts of the rulers of this people, that they may further us in this work, and not put any legal obstruction in our way; but that we may have an opportunity of presenting thy words before all grades and conditions of men, that the honest in heart may be gathered out and participate in those blessings which thou hast revealed unto us. And we pray thee to clothe us with wisdom, intelligence, and the power of thy Spirit, that we may be enabled to magnify our high and holy calling. May we have wisdom given us so that we may know when to speak, and when to be silent, what principles of truth to advance, and what to retain, so that we may never, by word, or action, throw a stumbling block in the way of any that are honest in heart. Forgive us our sins, Holy Father, if we have sinned against thee in word, or thought, or deed; we ask thee, in the name of Jesus, that Thou wilt blot out our transgressions, and remember them no more against us for ever. May we be girt about with the power, wisdom, and spirit of the Most High, and be enabled to conduct ourselves with dignity, and as men of God, while we sojourn in this land, and may we be enabled to preserve our bodies and spirits pure before thee. We ask thee also to bless our wives and children, and our families, that we have left behind; comfort them in their lonely situation. May thy angels, O Lord, protect, and thy Holy Spirit brood over them. May their wants be all supplied, and may they lack no good thing that is calculated to make them comfortable and happy. Preserve them from the power of the destroyer, and from the hands of wicked men. We ask thee, O Father, that thou wilt bless thy servant, Brigham Young, and his counsellors. Clothe them with the power of thy Spirit, and let the revelations of Heaven be unfolded to their view. Bless all thy people in the Valley with all the counsels and authorities of thy Church. Bless thy Elders who are scattered abroad every where, preaching thy word. And let all of thy people be joyful in thy salvation. Let Zion be established in righteousness, and all nations flock to her standard. And now, O Lord, we dedicate ourselves unto thee, together with our wives and children, and all that we have, and are, for we are thy children, and thou art our God. And we ask that thy peace and blessing may be with us, and abide with us, from this time henceforth, and for ever, in the name of Jesus. "Amen."

We took a hall in the centre of the town, near the theatre, in Rue Monseigny, and had placards on the walls announcing that a course of lectures would be delivered by me on the principles of the everlasting Gospel. I also called on the editor of a newspaper, and formed an acquaintance with him; he told me that he would publish an article in the paper for me, so I wrote one on the commencement of this work: "The Visit of an Angel," &c. &c. The next week another on the same subject, "The First Principles of the Gospel," &c. These letters were published in both English and French. Our meetings were very poorly attended. The people of Boulogne being more disposed for pleasure than any thing else. Some ministers, among others, were there, and evinced a strong desire to make a disturbance (as usual.) I gave them to understand that I was there for the purpose

of preaching the Gospel, and could not be disturbed, and would not; but that if they wished to converse with me they must do it at my house, or I would meet them at theirs.' As they did not succeed in this, we received a challenge, addressed to us all, from three of them; the Methodist minister of this place (who, I am informed, has been a Church of England clergyman,) an Independent, and a Baptist minister. We accepted the challenge, which we would not have done, on account of the unblushing impudence of the writers, had we not been strangers. I spoke in behalf of our party. We met in a large hall and had several Church of England clergymen present, one of them in the chair, and a curious medley we had of it. A reporter was present, but through the bungling of the printers we shall not have any correct account of it. They were to have published the whole in an "Extra," and only got one-third of it in, and that so imperfect, that it conveys no correct idea of the debate. I purpose giving the whole, as I have the notes taken by Brother Bolton. I will publish it in pamphlet form, and the proceeds may help a little on our mission. I believe it will be productive of good. Several respectable persons have told me that they believe the doctrine; but some want more time to investigate; others seem afraid, or ashamed of their neighbours, for the present. A very intelligent Protestant French minister met us in London, followed us to Boulogne, and has been with us until the last day or two. He is to join us at Paris soon.

Brother Howell, Brother Bolton, and myself, arrived in Paris on the 19th, and left Brother Pack in Boulogne; we find we are very much embarrassed for the want of books in the French language. I purpose writing some immediately on the first principles of the Gospel, so that we can circulate them among the French. The French gentleman alluded to has already translated some of the Book of Mormon, and he and Brother Bolton will proceed with it. Brother Bolton, in the mean time, will be translating. I wish to see this published while I am here. And if any brother, or brethren should have it in their heart to furnish means, or assist in furnishing means to publish this book to the French nation, he will make a wise disposition of his means, and confer a benefit upon this nation, that will be remembered in time and in eternity. If there are such let them address to me in this place.

The French are gay, careless, and volatile, but there are many saints that will yet rejoice in the Gospel of Peace. It is difficult on account of language, &c., to commence, yet the work will roll forth. Meanwhile we shall do what we can and leave the event with God.

Brother Howell who has been labouring here, is a faithful good man, and has laboured with indefatigable zeal, yet, from want of books, and being but imperfectly acquainted with the language, he has, like ourselves, had many difficulties to contend with. Brother Bolton speaks the French, but has not as yet had the courage to address a congregation in that language. Our principal aim, for the present, will be to get some into the Church who can preach it, and set them to work. In the mean time we are doing what we can with those we can make understand. Brothers Piercy and Stayner have been in Paris three weeks.

My Brethren along with me tender to those brethren who assisted us, our warmest acknowledgements. I shall long remember the Welsh Brethren. I find that nation makes no difference; wherever the Grace of God is implanted it produces peace and joy in the bosom, and goodwill towards men. I am a citizen of the world, and feel to say God bless the honest in heart of all nations, in the name of Jesus. "Amen."

Your Brother in the Gospel,

JOHN TAYLOR.

Merthyr Tydfil, July 11th, 1850.

Dear Brother,—Since I wrote last we have been blessed with another good conference, held here on the 7th inst. President O. H. Wheelock, Dr. Levi Richards, President Phillips, and Elders Pugh and Henshaw, were present with us, together with several presidents of conferences. We spent a very happy day, and had such a variety of all good things that no one could say but that he was well pleased.

Elder C. H. Wheelock was an Elder Jones unto us, for he resembled him in many things, especially in his expressions, which were like two-edged swords, calculated to pierce to the very heart. Brother Richards seemed stronger than usual, and spoke on various subjects; while Presidents Phillips and Pugh did not fail to act their part to perfection. Peace and harmony prevailed throughout the day, and love and union extended their roots in the hearts of the Saints. On the following day about 1300 of us met together to take tea in our commodious hall, which had been decorated with flowers, evergreens, &c., in a style worthy of the Saints of God. While we were partaking of an excellent cup of tea, the singers were busy in pouring forth their melodious strains to delight our ears. After the Saints had enjoyed their tea, the servants of God determined that they should have a supper as well; and as soon as the place was set ready, servants Phillips, Wheelock, Davis, Richards, Pugh, &c., began to cut their spiritual loaves, and handed their anxious guests a good supply of the bread of life, with a joke now and then to aid digestion. All passed off well, and it will be remembered in years to come.

The number of tea-party cards taken by the world in this neighbourhood, speaks well for the future. They have seen us enjoying ourselves, and it is likely that they will have an inclination to become such peaceful and happy people as we are. And for fear that we shall not have room, we have just taken another large and commodious hall for the English branch here, which is already in a flourishing state, and no doubt but that we shall have many honest-hearted people to join us.

The conferences, on the whole, are in a good condition, and show cheerful prospects. North Wales has been enlivened by a late visit from Elder T. Pugh, and a great work is expected there ere long. He will return there again, in company with President Phillips, after visiting Carmarthenshire and Pembrokeshire, where he will meet in conference with the officers and Saints.

Great good has been effected by the spread of the printed word; and I would like to see the Saints more eager again for Welsh and English tracts. I have published several Welsh tracts already, on different subjects, such as "Baptism," "That which is perfect, and that which is in part," "Eternal Life," "The body of Christ, or the Church," "Sound Doctrine," "Preaching to Spirits in prison, and Baptism for the Dead," &c. &c., together with a few songs, entitled "A Dialogue between the Reverend and the Little Child," "The Preacher's Song," "The Days of Noah," "The Saint's Testimony," &c. If all that has been published was in circulation, we should have to reap a great harvest. We want English tracts of a smaller size, and adapted for distribution among the humbler classes. President Phillips has counselled all the conferences and branches to appoint good men as book-agents, who will not have any prejudice in favour of one language more than another; and the presidents received instructions how to spread the printed word more effectually. The Welsh have been encouraged to lay hold of everything published in English, especially the STAR, and in this they have exceeded our expectations. On the other hand, the English were shown their duty, and no doubt they will act accordingly. It may be that those who can read Welsh in the Herefordshire Conference will assist in what they can towards the Welsh press. This would increase the love that exists between English and Welsh Saints, and would encourage the spread of truth in Wales.

We have lately urged the necessity for every officer in our Church to ascertain the character of those that they baptize when from home, and not to baptize any without asking the advice of the officers in the neighbourhood. Some bad characters have crept in, owing to a little forwardness in some of the officers. We have also showed the good that will result of having persons full of the Holy Spirit to baptize and confirm others into the Church.

As you are aware, perhaps, we have published a Church record, to be kept in the branches; and also certificates of membership, including all the particulars of baptism and confirmation: the first part to be filled and signed by the baptizer, and presented by the member before being confirmed; and the other part to be filled by the clerk of the branch, and signed by the president, after which it is returned to the member. If this had been done in the commencement here in Wales, it would have saved much confusion. We have printed Welsh licenses and certificates of